

Exile and Redemption

The Harmony Between Religion and the Law of Development or Blind Fate

“And among these nations shalt thou have no repose.” (Deuteronomy 28, 85)

“And that which cometh into your mind shall not be at all; in that you say we will be as the nations, as the families of the countries.” (Ezekiel 20, 32)

The Lord will evidently show that Israel cannot exist in exile, and they will find no rest as the rest of the nations that mingled among the nations and found rest, and assimilated in them, until there was no trace left of them. Not so is the house of Israel. Still it will find no rest among the nations until the verse will be “And from there you will seek the Lord your God and you will find Him for you will demand him with all your heart and all your soul.” (Deuteronomy 4, 29)

This can be examined by studying providence, and the verse which states about us that “The Torah is true and all its words are true, and woe to us as long as we doubt its truthfulness,” and say about all the rebuke in us, that they are chance and blind fate, God forbid. This has but one cure - to bring the troubles back on our heads to such an extent, that we will see that they are not coincidental but loyal providence, destined for us by the holy Torah.

And we should clarify this matter by the law of development itself; that the nature of the faithful guidance that we have attained through the holy Torah, a development far more rapid than the other nations has come to us. And because the members of the nation developed so, there was always the necessity to go forward and be extremely meticulous with all the *Mitzvot* in the Torah. And because they would not do it, but rather wished to include their narrow selfishness, meaning the *Lo-Lishma*, and raise wealth and power above justice, as other nations do, it evolved into the ruin of the first temple.

But because the Torah prohibits it, they denied the Torah and the prophecy and adopted the manners of their neighbors so that they would be able to enjoy life as much as selfishness demanded of them. And because they did that, the power of the nation disintegrated: some followed the kings and the selfish officers, and some of them followed the prophets. And that separation continued until the ruin.

In the second temple it was even more conspicuous, because the beginning of the separation was publicly displayed by disciples who went astray, headed by Tzadok and Bytos. Their mutiny against our sages revolved primarily around the strictness about *Lishma*, as our sages said, “Wise men, be careful with your words.” Because they did not want to retire from selfishness, they created communities of this corrupt kind and became a great cult called Tzdokim, who were the rich and the officers pursuing selfish desires unlike the path of Torah. And they fought the Prushim and brought the rule of the Roman

kingdom over Israel. They are the ones who would not make peace with the imperious ones as our ages advised by the Torah, until the house was ruined and the glory of Israel was exiled.

The Difference Between a Secular Ideal and a Religious Ideal

A secular ideal stems from humanness and hence cannot raise itself above humanness, whereas a religious idea, which stems from the Creator, can raise itself above humanity, because the basis for a secular ideal is equalization, and the prize of glory in the eyes of man, and he acts in order to boast in the eyes of people. And although one is sometimes disgraced in the eyes of one's generation, one still relies on other generations and it is still a precious thing for him, like a gem that fuels its owner though no one knows of it or cherishes it. A religious idea, however, is based on glory in the eyes of God. Hence he who follows a religious idea can raise himself above humanity.

And so it stands among the nations of our Diaspora. As long as we followed the path of Torah we remained safe, for it is known to all the nations that we are a highly developed nation, and wanted our cooperation and to exploit us, according to their own selfish desires. Yet we still had great power among the nations, for after all the exploitation, there still remained a handsome portion left for us, greater than for most civilians of the land.

But because people rebelled against the Torah, in their aspiration to execute their selfish device, they lost the purpose of life, meaning the work of God. And because the sublime goal was switched with the selfish goals for the pleasures of life, anyone who attained fortune raised his own goal with glory and beauty. And where the religious scattered his monetary surplus on righteousness and good deeds and other such collective needs, the selfish ones scattered their surplus on the joys of life: on food and drink, clothing and jewels, and were equalized with the distinguished in every nation.

By these words I only mean to show that the Torah, as a natural law of development, even when accompanied by blind faith, goes hand in hand in wonderful unity, in a way that the bad incidences in the Diaspora, that we have much to tell of from the days of our exile, were all for the reason that we embezzled the Torah. If we had kept the commandments of the Torah, no harm would come to us.

Congruity and Unity between Torah and Blind Faith and the Development of Human Calculation

Hence, I hereby propose to the House of Israel to say to our troubles, "enough!" And at the very least, calculate a human calculation, regarding these adventures that have come upon us time and time again, and here in our country as well, where we want to start our country anew. We have no hope of clutching at the ground as a nation; as long as we do not accept our holy Torah without any extenuations, to the last condition of the work *Lishma*, and not for oneself, with any residue of selfishness as I have proven in the article "The Revelation of Godliness" (Matan Torah).

If we do not establish ourselves accordingly, then there are classes among us, and we will undoubtedly be pushed right and left as all nations are, and much more, because it is the nature of the developed that they cannot be restrained, for he who has a developed mind

his mind is important, and will not bow before anything and knows no compromise. That is why our sages said Israel is the fiercest of the nations, because he, whose mind is broader, is most obstinate.

It is a psychological law. If you don't understand me go and study this law among the contemporary members of the nation, and when we started to build, time was already showing us our fierceness and assertiveness of mind, and that which one builds the other ruins.

...It is known to all, but there is only one novelty in my words, and that is that they think that the other side will eventually understand the danger and will bow his head and accept their opinion. But I know that even if we tie them together in one basket, one will not surrender to the other as full note, and no danger will interrupt anyone from carrying out his ambition.

In one sentence: As long as we do not raise our goal above the corporeal life, we will have no corporeal revival, because the spiritual and the corporeal in us cannot live in one basket, for we are the children of the idea. Even if we are immersed in 49 gates of materialism, still we will not give up the idea. Hence, it is the holy purpose of His name that we need.